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The book is essentially popular in intention; and Mr. Hagenbeck is a trainer and exhibitor of animals, not a professional naturalist. Nevertheless, his pages are full of accurate and detailed statements which cannot but be of service to the student of comparative psychology, who is concerned to maintain his subjects in full health and under conditions as nearly natural as possible. He insists, for instance, as Darwin had insisted before him, that animals have their special temperaments, their idiosyncrasies. "It is now universally recognized that each animal has its own peculiar characteristics . . . over and above the general psychological character which it shares with all other members of its species. This is a discovery I had to make for myself, and a most important one it is for the trainer. . . . On the occasion of my first attempt to introduce the humane system of training, out of twenty-one lions only four proved to be of any use for my purpose." The fact has, of course, been amply verified by recent experimental work upon the higher animals. As regards the humane method of training, Mr. Hagenbeck is enthusiastic; Dr. Mitchell, in his prefatory note, while he freely admits the author's own love of animals, and his ability and experience in dealing with them, confesses to a continued scepticism. The humane method appears to be a method of infinite patience, sanctioned by moderate reward and moderate punishment; it is evidently, therefore, a method only for the elect among trainers. The psychologist must regret that he is not taken further behind the scenes; but the topic would probably fail to interest the general reader.

Another point of great interest is this: that even exotic animals may be acclimatized, if only they are allowed air and exercise. Photographs are shown of ostriches, Dorcas gazelles, lions and kangaroos ranging freely in the snow at Stellingen. Mr. Hagenbeck's experience here confirms and extends that of the famous Crimean naturalist, M. Falz-Fein, of the Duke of Bedford and of Lord Rothschild. In view of the approaching extermination of much of the African and Australian fauna, the author suggests the formation of a large park in Florida; a reserve of even 1,000 acres would do good zoölogical service; and the initial cost need not exceed \$250,000. The excellence of the climate would render unnecessary most if not all of the usual expense of special, massively constructed houses with elaborate heating-arrangements, etc. Indeed, on the open-air system, this expense is in the main avoidable even for the ordinary town-gardens; and Mr. Hagenbeck thinks that there is no town of 100,000 inhabitants that may not have its collection of animals, administered at trifling cost and with small risk of loss.

The chapters of the book are entitled: *My Life in the Animal Trade*, *My Park at Stellingen*, *How Wild Animals are Caught*, *Carnivores in Captivity*, *Training Wild Animals*, *The Great Herbivores*, *Reptiles in Captivity*, *Acclimatization and Breeding*, *Animals in Sickness*, *Life at Stellingen*, *The Ostrich Farm at Stellingen*, and *Anthropoid Apes*. All are freely illustrated from photographs. In the concluding chapter, to which the psychologist naturally turns with especial interest, the trainer practically excludes the naturalist in Mr. Hagenbeck's account, though there are a few observations of scientific interest. "I am hoping before long," the author remarks, "to be able to exhibit such educational results in my apes as have never been achieved or even thought possible before."

FRANCIS JONES.

The Origin and Development of the Moral Ideas, by EDWARD WESTER-MARCK. London, Macmillan and Company, Vol. i, 1906. pp. xxi, 716 Price, \$3.50.

This work, by the illustrious author of *The History of Human*

Marriage, exemplifies a tendency of deep import in current ethical writings; the tendency, namely, to study moral concepts in the light of history and ethnology, and to regard moral acts and judgments from the standpoint of the science of mind. The work arose from the queries: 'Whence the agreement and difference among moral ideas?' and 'Why moral ideas at all?' Westermarck has sought the answer, not in *a priori* argument, but in a first-hand analysis of the moral consciousness as it comes to expression in human conduct at large.

Moral judgments rest upon 'moral' emotions, and moral concepts refer to the tendency in certain phenomena to elicit these emotions. The establishment of morals upon an emotive basis calls, of course, for a differential description of the moral consciousness. This is a difficult task. The author enters upon it as follows: Moral emotions are either of approval or disapproval. Both are species of 'retribution,' which includes also non-moral forms of 'resentment' and 'gratitude.' The common element in all resentment (*i. e.*, moral and non-moral disapproval) is "an aggressive attitude of mind towards an assumed cause of pain," and in all 'kindly retributive' emotion, "a friendly attitude of mind towards a cause of pleasure." The *moral* forms, now, are marked by (1) disinterestedness, (2) impartiality, and (3) generality. Both for the survival of moral emotions and for their origin, Westermarck has a teleological explanation. Hostility toward the cause of pain and retributive friendliness toward the cause of pleasure are useful; they tend "to promote the interests of those who feel them." The origin of the distinctively moral qualities of emotion is social; the emotion is disinterested, impartial, and generalized, because the situation is public. That is, it concerns custom; it is tribal; and it reflects a social rule of conduct.

As an account of the origin of morality, the argument appears to move in a circle. "As the rule of custom is a moral rule, the indignation aroused by its transgression is naturally a moral emotion;" but "custom is a moral rule only on account of the indignation called forth by its transgression." At most, the argument proves that morality is very old, and that its essential characteristics are discoverable in primitive tribal customs. Moreover, in the moral consciousness the primacy of the emotion (as against the 'judgment') is only partially established; for it is to be noticed that all the qualities that are properly 'moral' (see above) are not, in fact, emotive in their nature. Really, in order to make his point, Westermarck should have gone deeper and given an analytic description of the observer's consciousness, instead of giving—as he actually does—the observer's 'moral' *opinion* of an act or situation. Possibly this is asking too much in the present condition of the psychology of the emotions. If the analysis had been made, however, the author might conceivably have discovered that pleasure and pain are not the *only* objects of approval and resentment, and, further, that the moral consciousness is as much conative as emotive.

His method in the study of moral concepts is more effective. It endeavors "to fix the true import of each concept by examining how, and under what circumstances, the term expressing it is generally applied," and it tends to show that the concepts "are all fundamentally derived from either moral indignation or moral approval." With Chapter vii begins the most valuable part of the work; the scrutiny, namely, of the "mass of phenomena which, among different peoples and in different ages, have had a tendency to call forth moral blame and moral praise." The sources are customs and laws. The chapters which discuss the relation of custom and law to ethics, and those

which treat of motive, will, and conduct as subjects of moral approbation and resentment, are among the finest in the book. The last half of this volume is devoted to the first of six different modes of conduct regarded in the concrete, *i. e.*, that mode of behavior which affects the welfare of other men. It is here particularly that Westermarck's acquaintance with classical and ethnological sources is most skillfully and effectively used. Here is portrayed the actual moral and immoral life of mankind set in its natural environment of social conduct. Westermarck's method and material are alike destined to exert a profound influence upon the science of ethics. The reproach of 'objectivity' is certain to be brought; the criticism that the moral consciousness is made to dwell too exclusively upon the ethical value of the acts of others, to the disregard of the subject's own good or bad will. But this reproach is to be met, in the reviewer's opinion, rather by an effective system of moral prophylaxy and moral hygiene than by the introduction of a subjective attitude into the scientific study of the moral life.

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Charles Darwin and the Origin of Species: Addresses, etc., in America and England in the Year of the Two Anniversaries. By E. B. POULTON. Longmans, Green & Co., London, 1909. pp. xvi, 302.

In this volume, published Nov. 24, 1909, on the fiftieth anniversary of the publication of the *Origin of Species*, Professor Poulton has brought together the various essays and addresses which he prepared for the Darwin celebrations in England and the United States. His general standpoint is defined in the Preface as follows: "The Darwinian of the present day holds an intermediate position between the followers of Buffon and Lamarck and the Mutationists . . . The disciple of the two first-named naturalists, in these days calling himself an oecologist, maintains that organisms are the product of their environment; the Mutationist holds that organisms are subject to inborn transformation, and that environment selects the fittest from among a crowd of finished products. The Darwinian believes that the finished product or species is gradually built up by the environmental selection of minute increments, holding that, among inborn variations of all degrees of magnitude, the small and not the large become the steps by which evolution proceeds." This, then, is the point of view of the book. Ch. i, Fifty Years of Darwinism, reprints, with some important changes, the essay which gave its title to the volume of Centennial Addresses reviewed in the *Journal*, xx, 1909, 578 ff. Ch. ii touches lightly but appreciatively on the Personality of Charles Darwin. Ch. iii, on the Darwin Centenary at Oxford, discusses the reasons for Darwin's self-confessed loss of the faculty of æsthetic enjoyment; the writer seems to have missed Titchener's paper on the same subject in the *Pop. Sci. Mo.* Ch. iv rehearses Darwin's relation and debt to the University of Cambridge. Ch. v, The Value of Color in the Struggle for Life, is a somewhat extended reprint of the author's contribution to the English memorial volume, *Darwin and Modern Science*. Ch. vi, Mimicry in the Butterflies of North America, shows by reference to special cases that the study of mimicry possesses great advantages for an understanding of the history and causes of evolution, and incidentally outlines a number of problems for American investigators.

Ch. vii breaks new ground; it contains a series of letters written by Darwin to Mr. Roland Trimen between the years 1863 and 1871. The letters belong to an interesting period and, as the editor remarks, "show all the characteristics of Darwin, in his relations with younger men who helped him in his work."